consciousness, it is still more widely, inclusively, intimately aware of this play of cosmic forces. But although the knowledge is then more complete, the dynamisation of this knowledge can only be partial; for while a fundamental or static unification with the cosmic self is possible, the active dynamic unification with cosmic Nature must be incomplete.

On the level of mind and life, even with the loss of the sense of a separate self-existence, the energisms must be in their very nature a selection through individualisation; the action is that of the cosmic Energy, but the individual formation of it in the living dynamo remains the method of its working. For the very use of the dynamo of individuality is to select, to concentrate and formulate selected energies and throw them out in formed and canalised currents: the flow of a total energy would mean that this dynamo had no further use, could be abolished or put out of action; instead of an activity of individual mind, life, body there would be only an individual but impersonal centre or channel through which the universal forces would flow unimpeded and unselective. This can happen, but it would

imply a higher spiritualisation far exceeding the
normal mental level. In the static seizure of the
cosmic knowledge by identity, the subliminal
universalised may feel itself one with the cosmic
self and the secret self of all others: but the
dynamisation of that knowledge would not go
farther than a translation of this sense of identity
into a greater power and intimacy of direct contact